Divus Probus(?) in a fragmentary building(?) inscription in Latin found at Kato (Nea) Paphos, Cyprus

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A fragmentary inscription in Latin was found during the 1971 season of work by the PCMA’s Polish Archaeological Mission at Kato (Nea) Paphos. It occurred in a secondary context in the fill of corridor 51 of a vast and rich residential building designated by the excavators as the Villa of Theseus, 25 cm above the floor of the room [Fig. 1]. The part of the building under consideration was built probably in the 3rd century AD and remained in use until at least the 5th century AD, going through a number of rebuilding phases,¹ which means that the fill was from the 6th century or younger. The object must be somewhat older (see below, commentary to line 1), as it was deposited in the fill already incomplete. Its original context is unknown.

The object (Inv. no. 3/71) is a fragment of a plaque or a slab of marble, broken on all sides [Fig. 2]. The fragment is 9.5 cm high, 19 cm wide, and 3.3 cm thick. It carries two fragmentary lines in Latin, inscribed with letters approximately 3 cm high. Palaeographically, the letters are epigraphic majuscules, rather high and narrow, provided with crude apices, a type of script that can be dated approximately to the second

¹ In 1981, a group of students of archaeology of the University of Warsaw organized a study expedition which led through Turkey and Syria and ended on Cyprus where the group participated in excavations carried out by the Polish Archaeological Mission in Kato (Nea) Paphos. I was among the participants of this expedition. The ancient monuments we had the opportunity to see on the way and the first acquaintance with archaeological work in the Mediterranean left a deep impression on our young souls and determined the lives of many of us. Other student expeditions of the same nature followed (I participated again in 1982, 1983, and 1984) and the tradition of students taking part in Polish excavations in Kato (Nea) Paphos has continued, even if in modified form, until today. Professor Wiktor Andrzej Daszewski, the long-term Director of the Nea Paphos Mission, was the host and mentor of all of the students who came to the site to train in archaeological fieldwork, especially those from that first expedition. These few pages are offered to him in gratitude for his hospitality and mentorship. Additionally, I would like to thank Professor Daszewski for inviting me to publish this inscription. My thanks are directed also to Dr. Henryk Meyza, the present director of the mission, for supplying the essential data on the inscription and for discussion. Paweł Nowakowski and Jerzy Żelazowski have kindly read a draft of this paper and contributed invaluable remarks.

¹ For the Villa of Theseus, see annual reports on excavations by mission director W.A. Daszewski, published in: V. Karageorgis et alii, Chronique des fouilles et découvertes archéologiques à Chypre, BCH 90 (1966) and following volumes, and (starting with 1989) in PAM; for an overview of results and discussion: Medeksza 1992; 1998.
Fig. 1. Villa of Theseus, corridor 51 looking west, following excavations in 1971 (Photo W. Jerke, PCMA)

Fig. 2. Fragment of a plaque or slab of marble with a Latin inscription (Inv. no. 3/71) (Photo W. Jerke, PCMA)
half of the 3rd and the first half of the 4th century AD. Individual words are separated by points at mid-height. A horizontal line, slightly incurved at the left, can be seen above the letters ICIB in the second line of the text. The purpose of this line is unknown to me.

The inscription reads as follows:

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\begin{align*}
\text{[ - - - - ]} & \text{n • divi • pr[ - - - ]} \\
\text{[ - - - c]} & \text{um • porticib[us - - - ]}
\end{align*}
\]

1. On account of the date of the inscription established on palaeographic grounds (see above), \text{divi pr[ - - - ]} should probably be supplemented \text{divi Pr\{obi}. If so, the inscription contributes to the controversial question of the memoria of the emperor Probus (AD 276–282). The available sources are not equivocal on that matter. According to his biography in \text{Historia Augusta}, Probus was deprived of the title of \text{divus}. Neither are there any consecration coins of him known, speaking against at least his immediate divinization. His name is omitted from the consular \text{fasti} as given in the Latin military papyri from Egypt dated to the time of the tetrarchy (see Kraft 2008: 37–38; see also the contemporary \text{P.Heid.Lat. 6}) and is occasionally erased in contemporary inscriptions (Eck, Cotton 2004). Other inscriptions, however, call him \text{divus}? He is designated as \text{divus Probus} also in the Panegyric of Constantius Chlorus (chapter 18.3) that was delivered presumably in Trier in AD 297 (see Nixon, Rodgers 1994: panegyric VIII, 104–144) and in the calendar of Philocalus (AD 354), in the list of emperors’ birthdays (\text{CIL I2, 255}). The ambiguity of the sources is reflected in modern scholarship, where different opinions have been voiced on the subject. James Crees, the author of a century-old but still valuable biography of Probus, did not think he had been divinized at all (Crees 1911: 148). In a recent monograph of the emperor, Gerald Kreucher favors the idea that Probus was elevated to the rank of \text{divi}, although at an uncertain date: either during the reign of Probus’ immediate successor Carus or not until Diocletian (Kreucher 2003: 185–186 with notes 605–607). Probus’ consecration by Diocletian was suggested also by Dieter Kienast (1996: 253), Manfred Clauss (1999: 187–188), and, in recent times, by Ragnar Hedlund (2008: 179). These scholars drew attention to the fact that after the stormy rule of Carus and his sons, Diocletian may have been interested in referring to a predecessor who had assured the state several years of peace. However, even if Probus was officially \text{divus} from sometime before AD 297 (the date of the panegyric of Constantius Chlorus), he was still not universally recognized as such at the beginning of the 4th century, as the Latin papyri from Egypt demonstrate. If the supplement \text{divi Pr\{obi} is correct, the inscription under discussion should be dated to the period after the autumn of 282 (when Probus died) and probably after 20 November 284 (the beginning of the reign of Diocletian who may have carried out the divinization of Probus). It should not be younger that the first half of the 4th century.

\footnote{Thus in \text{AE 1964: 223. Note should be taken, however, of the very strange erasure of the letters \text{-side-} in the word \text{presidendum} in the line that follows immediately the line with the expression \text{a divo Probo}. It looks as if the stonemason had been ordered to erase the name of the emperor but, either consciously or inadvertently, made a mistake.}
The above remarks, although quite probable, cannot be taken for granted, as Pr[obi] is not the only possible supplement of the place under consideration. Other divine or divinized figures or personifications with the name beginning with pr- should be taken into consideration. The possibilities include, among others: divi pr[incipis],3 divi pr[onepoti], divi Pr[opiti],4 and so on. As for the word preceding divi, it is too dangerous to suggest a supplement as only the final -n has been preserved. One can only speculate that this was a substantive on which the genitive divi Pr[obi] depended. This substantive was either written in full or as an abbreviation. In the first case, readings like nume[n] divi Pr[obi]5 or flame[n] divi Pr[obi] come to mind. In the second, n(epos)6 and again n(omen) and n(umen), either in nominative or in a casus obliquus can be taken into consideration.

In this context, one should mention a fragmentary Latin inscription from Patrai. It was first published by E.I. Mastrokostas (in Kontoleon et alii 1964: 61, No. 8, Fig. Zb) without any commentary and republished by H. Solin (1981: 207–208) with supplements and explanatory remark (the text also stands in Šašel-Kos 1979: 50). The text as established by Solin reads as follows:

\[(Ger)m[anic]o Iul[jo Ti. Caesaris f.]
Aug. n]ep., Divi pronep., [Caesari, auguri, q. (?)\]

Solin recognized it as a honorary inscription for Germanicus who was designated as the grandson of Augustus and grand-grandson of Caesar (called Divus). Line two of this inscription shows a remarkable similarity with line one of our text,7 although this must be pure coincidence as the palaeography of the Paphos inscription excludes a dating in the time of Augustus.

2. The supplement c]um porticib\[us seems almost certain.8 The juncture cum portici\[bus indicates most probably a building inscription. Alternately, it could be a honorific inscription for someone who had taken part in building activity.

The juncture cum porticibus is found in numerous inscriptions from all over the Roman world, commemorating the erection or the renovation of various public buildings,

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3 The expression divi principis is found in Aurelius Symmachus’ Relatio III de ara Victoriae, Proemio I. It has apparently not been attested in inscriptions.
4 Propitius was an epithet of Jupiter. According to the Historia Augusta, Marcus Aurelius XVIII 3, it was conferred on this emperor. It is not to be excluded that other emperors held it, too; cf. Roscher, Lexicon, s.v. “Propitius”; Weinstock 1957: 822–826, s.v. “Propitius”; Fishwick 1990; 1991: 140–141.
5 See, e.g., CIL II 3738 = ILS 597 (from Valentia): ( . . . ) Allius Maximus v. c. leg. iur. prov. Hisp. Tarracnon. maiestati eius as numini dicatisimus. Note that the inscription was erected for the emperor Probus (whose name was erased).
6 Note, however, that nepos constructs badly with the suggested supplement Pr[obi].
7 The only other possibility is to recognize in um the ending of a perfect participle neuter referring to a building with porticoes; cf. e.g. AE 1999, 1221 (from Narona in Dalmatia): Q(uintus) Pliseni[i]us Sever(a)?nus (centurio) leg(ionis) XI Claudiae templum Lib(eri) Pat(vis) vetustate corruptum porticib\[us) adiect(is) restituit. Assuming this possibility leaves us still in the same semantic domain as with the reading c]um porticib\[us.
both sacral and profane. The first category is best represented by a series of epigraphic
texts from the African provinces (Africa Proconsularis, Mauretania Tingitana, Numidia),
which speak of the erection of temples (templum, eades, cella) cum porticibus, most prob-
ably local Capitolia (Eingartner 2005). Templum Apollinis in Palatio cum porticibus was
built by Augustus, as testified by his Res gestae. An inscription from Comum dated to
AD 77–79 informs that a certain L(ucius) Ca[ecilius] C(ai) f(ilius) Ouf(entina) Secundus
praef(ectus) (fabr(um)) (. . .) tem[plum] aeternitati Romae et Aug[usti] cum porticibus
et ornamentis incobavit (AE 1983: 443b). 9 An epigraphic text from Colonia Ulpia Traiana
Sarmizegetusa, the capital of the province of Dacia, commemorates the erection of
[aed]em quae fuit [vetu]state conlabsa (. . .) cum porticibus by a member of the local mu-
nicipal elite (AE 1957: 198, broadly dated AD 131–200). Another Dacian city, Apulum,
yielded an inscription dated to AD 212–230 that bespeaks the construction by the family
of the decurio Marcus Aurelius Comatius Super of cryptam cum porticibus et apparitio-
et exedra (most probably a cult place of Mithra) (CIL III 1096 = ILS 5552). With regard to
profane buildings cum porticibus, the most commonly mentioned in epigraphic records
are baths. An excellent example is yielded by the famous inscription from Cyrene, ac-
cording to which the emperor Hadrian balineum cum porticibus et sphaeristeris ceterisque
adiacentibus quae tumulti Judaico diruta et exusta erant civitati Cyrenensium restitui iussit
(AE 1928: 2; see also Fagen 2002: 234, No. 5+). An inscription from Narbonne contain-
ing thanksgiving from the city to Antoninus Pius informs that the emperor rebuilt from
his own funds termas incendio consumptas cum porticibus et omni apparatu (CIL XII 4342).
Yet another example occurs in an inscription from Barcino (Barcelona) that bespeaks
the construction of balineum cum porticibus together with ductus aquae by Lucius
Minicius Natalis, consul and proconsul of Africa, and his son Lucius Minicius Natalis
Quadronius Verus, augur and tribunus plebis (CIL II 4509 and CIL II 6145 = ILS 1029
= IRC IV 30). 10 In addition to baths, other buildings could have been adorned cum por-
ticibus as mentioned by building inscriptions. In Auzia (Mauretania) this was a macellum
built ex sportulis decurionum aperisque populorum (ILS 5590), in Constantina (Numidia) a
basilica (ILS 5534), and in Civitas Totiensium (Africa Proconsularis) the forum, although
the reading cum porticibus is not entirely certain in the lattermost case (AE 2004: 1812;
dated to AD 379–383). Two inscriptions, one from Mursa in Pannonia inferior and the
other from Galatia, speak of the construction of tabernas cum porticibus. In the first case,
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Classica Orientalia

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ticibus after a fire.\textsuperscript{13} The juncture \textit{cum porticibus} also occurs in private inscriptions in which there is a question of some structures, mostly graves, either newly built or inherited. Thus, a grave in Rome is described as \textit{monumentum Turpiliorum pari(e)s datus cum porticibus et hypogaeo qui pertenius<nt> ad monumentum in fronte pedes XXXXVII in agro pedes XXXXVIII s(emis)} (\textit{AE} 1946: 126), and an endowment of which there is a question in an inscription from Collatia in Italy contained \textit{borti cum porticibus et aedificiis monu[mentisquae omnibus]} (\textit{AE} 1974: 155).

* * *

The inscribed fragment discussed herein deserves attention because of the language of the text. Cyprus was obviously a Greek-speaking province of the Roman Empire and Greek was the main language of written communication, both in official and private domains. Nevertheless, Latin inscriptions are relatively well represented in the epigraphic material from Roman Cyprus, as stressed by Terence Bruce Mitford in his valuable study of the island under Roman rule (1980: 1355–1357). The British scholar was able to collect several dozens of Cypriote inscriptions in Latin dating between the 40s BC and the reign of Diocletian. His collection, including some bilinguals, is as follows (with supplements from publications postdating Mitford’s study):

- inscriptions on milestones (listed in Mitford 1980: 1333–1335, note 213; discussed in Bekker-Nielsen 2004: 234–276);\textsuperscript{14}
- inscription commemorating the laying of a pavement in front of the temple of Apollo Hylates in Kourion by a Julio-Claudian emperor (\textit{I.Kourion} 106 = \textit{AE} 1975: 833);
- restoration of the theatre at Kourion by Nero (\textit{I.Kourion} 107 = \textit{AE} 1975: 834);
- Domitian’s foundation of an unidentified structure in the Aphrodite temple at Palea Paphos (Hogarth \textit{et alii} 1888: 240, No. 52; \textit{CIL} III 12102);\textsuperscript{15}
- two fragmentary inscriptions of architectural nature seemingly from the Aphrodite temple at Palea Paphos and dating from the second half of the first century AD (Mitford 1980: 1356, note 347);\textsuperscript{16}
- inscription commemorating a construction or reconstruction of a building by Domitian from Livadi near Nea Paphos (Nicolau 1992: 261; \textit{AE} 1992, 1682);\textsuperscript{17}

\begin{footnotesize}\textsuperscript{13} \textit{CIL} III 4121 = \textit{ILS} 704: \textit{Imperator} Cae(ar) F(lavius) Constantinus Pius Felix maximus Aug(ustus) | \textit{Aquae} Liasas olim vi ignis consumptas cum porticibus | et omnibus ornamentis ad pristinam faciem restituit | provisione etiam pietatis suae | nundinas | die Solis perpeti anno constituit | curante Val(erio) Catullino v(iro) p(erfectissimo) p(ae)e p(osito) p(rotomnis) \textit{prov(niciae) super(ioris)}.\end{footnotesize}

\begin{footnotesize}\textsuperscript{14} The list of Cypriote \textit{miliaria} contains 26 items dating between the reigns of Augustus (12 BC–AD 14) and Jovian (AD 363–364). Of these three are not inscribed, while the remaining bear inscriptions either in Latin or in Greek, or in both these languages.\end{footnotesize}

\begin{footnotesize}\textsuperscript{15} The text inscribed with letters approximately 10 cm high on a marble slab fragment.\end{footnotesize}

\begin{footnotesize}\textsuperscript{16} One of these inscriptions stands on a broken architrave block, the other on a fragment of white marble.\end{footnotesize}

\begin{footnotesize}\textsuperscript{17} The \textit{editrix princeps} thought this is an honorary inscription (corrected by the redactors of \textit{AE}).\end{footnotesize}
• inscription of a lintel from Nea Paphos naming [- - -]arius Rufius, perhaps a governor of Cyprus (Nicolau 1997: 267–270; AE 1997, 1531);
• fragmentary bilingual inscription on an architrave from Palaepaphos (Mitford 1947: 214, No. 5; cf. Mitford 1980: notes 339, 346, 347; the Greek part of the text is found already in IGR III 948 = 963);
• consecration, seemingly by a proconsul, of an unidentified structure in the east colonnade at Salamis in the time of either Caracalla and Julia Domna (CIL III 12105; Mitford 1950: 53, note 2 from the preceding page, No. 21; Testimonio Salaminia 148) or Tiberius and Livia Augusta (Corbier 1992: 695, note 173; 1994);
• dedication by a proconsul of a monument and a golden statue (?) to Venus Cypria in Amathus (Le Glay 1986; Marcillet-Jaubert 1987; AE 1986, 692);
• dedication to an unknown emperor from Palaepaphos (Hogarth et alii 1888: 245, No. 79 = Mitford 1980: 1356, note 345);
• bilingual dedication to Tiberius from Salamis (Marcillet-Jaubert 1980: 289–292; Testimonio Salaminia 133; SEG XXX: 1645; AE 1989: 736);
• dedication of a statue of Tiberius by Salamis (CIL III 12104; new reading, Mitford 1950: 52, note 2, No. 20; Testimonio Salaminia 132);
• dedication of a statue of Drusus by Soloi (Munro, Tubbs 1890: 75, No. 22; new reading, Mitford 1950: 17);
• dedication of a statue of Germanicus (?) by Chytroi (Mitford 1950: 16, No. 8);
• dedication of a statue of Nerva by Kition (CIL III 216; Oziol 2004, No. 3001);
• mention of the proconsul L. Sergius Paulus (?) on a sarcophagus from Salamis (Testimonio Salaminia 105);
• honors conferred by a “metropolis” of Cyprus on a Roman official (Mitford 1950: 53, No. 28; see also Mitford 1980: 1310, note 86);
• inscription testifying to the presence of a Roman military unit on the island (CIL III 215; new reading, Mitford 1950: 55);
• fragment from Salamis mentioning the legions (Testimonio Salaminia 290);
• dedication of Roman citizens resident in Salamis (LBW 2754 = CIL III ii 6051; Testimonio Salaminia 58);
• two dedications of Roman citizens resident in Nea Paphos ([1] CIL III 12101 = ILS 7208: M. Vehilio pontif(ici) proco(n)s(uli) ciues R(omani) Paphiae diocen(seos); [2] Mitford 1961b: 41, No. 113; SEG XX 212: [ciues Romani qui Pa]phi negoti-antur);
bilingual honorific inscription for C. Iulius Chius by C. Iulius [Cy]dnianus (?) and his freedwoman wife Julia Lampyrias from Salamis (CIL III 12110; IGR III 996; Testimonia Salaminia 103);

fragment of an honorific (?) inscription for a Roman from Salamis (Testimonia Salaminia 286);

epitaph of an evocatus from Salamis (CIL III 217 and 12109; Testimonia Salaminia 189; see Mitford 1980: 1346, note 283);

epitaph of a young member of the ordo equester from Salamis (Nicolaou 1969: 75–77, No. 5; Testimonia Salaminia 190; see Mitford 1980: 1346, note 283);

epitaph of a negotiator from the Paphos territory (Mitford 1950: 54–56, No. 29 = AE 1953: 170 = AE 1981: 855);18

bilingual epitaph of Julia Donata, a freedwoman, from Kition (CIL III 6731; IGR III 983; Oziol 2004: No. 2094/3002);

two fragments from Salamis, one mentioning a sodalis (Testimonia Salaminia 287; CIL III 12107 = Testimonia Salaminia 288).

fragment from Salamis with martelation (Testimonia Salaminia 166).

Latin continued to appear in Cypriote inscriptions in the tetrarchic period and further on to the end of the 4th century. From these times we have:

miliaria (see above, note 16);

three dedications to the tetrarchs by Antistius Sabinus, praeses provinciae Cypri, from Salamis (Nicolaou 1971: 381–383 = AE 1971: 466–467 = AE 1972: 666–668; I.Salamis 129, 130, 131; Testimonia Salaminia 151, 154, 155);

another dedication to the tetrarchs from Salamis, perhaps also by Antistius Sabinus (I.Salamis 25+39+40+42; Testimonia Salaminia 152);

dedication to the emperor Julian by a consularis provinciae Cypri, also from Salamis (Marcillet-Jaubert 1973: 121–123 = AE 1973: 544; Testimonia Salaminia 157);

restoration of the thermae in Salamis by the tetrarchs (I.Salamis 41; Testimonia Salaminia 153);

inscription commemorating restoration by Claudius Musonianus, praefectus praetorio Orientis, of a building in Nea Paphos destroyed by fire, under the care of Bassidius Lauricius, most probably the then governor of Cyprus to be identified with the praeses and comes of Isauria in AD 359 (Mitford 1961a: 101, No. 5; Cayla 1987).19

All that these Latin inscriptions from Roman Cyprus have in common is that they deal, either directly or indirectly through the persons involved, with the Roman state.

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18 The stone was found in Peyia, 15 km north of Paphos. It commemorates a man called Titus Decimius Titi filius Stellatina Centurio where Centurio must be a cognomen and not military rank. Decimii are attested as negotiatores in the Greek East.

19 Mitford read the inscription as if the redditor were a woman of the name Claudia Musonia. He also did not recognize the name of Bassidius Lauricius and dated the inscription to the Early Roman empire. The reading and the interpretation of the inscription adopted here comes from Cayla.
and Roman institutions. This must have been the case also with the fragmentary Latin text discussed in this paper. Most probably it commemorated some kind of building activity that a Roman or Romans had an active part in, either by giving money for the construction or by consecrating it.

The question remains what kind of construction it could have been. Assumptions must rely mainly on the fact that the inscription is in Latin. Two possibilities come to mind, both referring to public space:20

1) Commemoration of the construction of something important from the point of view of the functioning of the Roman state. This could have been an administrative building (praetorium), military installation, road station, etc., or something combining two or more of such functions. If so, it could be compared to the abovementioned Latin inscription from Galatia, also a Greek-speaking province, where the local legatus Augusti pro praetore built a taberna cum porticibus, apparently a station on the Via Sebaste.

2) Commemoration of a structure of a municipal rather than state character, but founded by a Roman or consecrated by an official of the Roman state. Inscriptions attesting Romans in these capacities are known from the island, as may be seen from the list presented above. This would open the field to all kinds of buildings provided with porticoes: baths, market place, theatre, temple, etc. It seems rather improbable to identify the building mentioned in the inscription with the Villa of Theseus where the stone was found. It is true that the residence had porticoes surrounding the central court and that it was under construction in the 3rd/4th century, but it was a private residence — even if it belonged to a Roman — and not a public building which is to be expected here.21

### Abbreviations

<table>
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<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>CIL</td>
<td><em>Corpus Inscriptionum Latinarum</em>, Berlin 1863 ff.</td>
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<tr>
<td>IGR</td>
<td>R. Cagnat <em>et alii</em>, <em>Inscriptiones Graecae ad res Romanas pertinentes</em>, Paris 1906–1927</td>
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20 It is rather improbable that the text dealt with a fully private matter, because it would then have been in Greek rather than in Latin, even if it had concerned a Roman or Romans.

21 It has been suggested that the Villa of Theseus was the residence of the Roman governor of Cyprus. This suggestion, attractive as it is, is not firmly founded, all the more so as it is not certain that Paphos was the capital of Roman Cyprus; cf. Haensch 1997: 263–267. Even if the Villa of Theseus was a private residence of the highest official of the Roman provincial administration in the island, its erection or rebuilding would rather not have been commemorated with an inscription.
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ABBREVIATIONS

AA Archäologischer Anzeiger, Berlin
AAAS Annales archéologiques arabes de Syrie, Damas
ABS Annual of the British School of Athens, London
AJA American Journal of Archaeology, New York
APF Archiv für Papyrusforschung und verwandte Gebiete, Leipzig, Stuttgart
ASAE Annales du Service des Antiquités de l’Égypte, Le Caire
BAAL Bulletin d’Archéologie et d’Architecture Libanaises, Beirut
BABesch Bulletin antieke Beschaving, Louvain
BCH Bulletin de correspondance hellénique, Paris
BdÉ Bibliothèque d’étude, Le Caire
BEFAR Bibliothèque des Écoles françaises d’Athènes et de Rome, Rome, Paris
BIFAO Bulletin de l’Institut français d’archéologie orientale, Le Caire
BSFE Bulletin de la Société française d’égyp tolologie, Paris
CCH Cahiers de la céramique égyptienne, Le Caire
CCE Cahiers du Centre d’études chypriotes, Nanterre
CdÉ Chronique d’Égypte, Bruxelles
CRAI Comptes rendus de l’Académie des inscriptions et belles-lettres, Paris
CSEL Corpus Scriptorum Ecclesiasticorum Latinorum, Vienna
EiTrav Études et travaux, Varsovie
GM Göttinger Miscellen, Göttingen
GRBS Greek, Roman and Byzantine Studies, Durham, NC
IEJ Israel Exploration Journal, Jerusalem
JbAC Jahrbuch für Antike und Christentum
JEA Journal of Egyptian Archaeology, London
JGS Journal of Glass Studies, New York
JHS Journal of Hellenic Studies, London
JJP Journal of Juristic Papyrology, Warsaw
JRA Journal of Roman Archaeology, Ann Arbor, MI
JRS Journal of Roman Studies, London
KHKM Kwartalnik Historii Kultury Materialnej, Warszawa
LIMC Lexicon iconographicum mythologiae classicae, Zurich
MDAIA Mitteilungen des deutschen archäologischen Instituts, Athenische Abteilung, Berlin
MDAIK Mitteilungen des deutschen archäologischen Instituts, Abteilung Kairo, Wiesbaden
MEFRA Mélanges d’archéologie et d’histoire de l’École française de Rome, Antiquité, Paris
MIFAO Mémoires publiés par les membres de l’Institut français d’archéologie orientale, Le Caire
NC Numismatic Chronicle, London
NumAntCl Numismatica e antichità classiche, Logano
OLA Orientalia Lovaniensia analecta, Louvain
PAM Polish Archaeology in the Mediterranean, Warsaw
RACrist Rivista di archeologia cristiana, Cité du Vatican
RBK Reallexikon zur byzantinischen Kunst, Stuttgart
### Abbreviations

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<th>Abbreviation</th>
<th>Full Form</th>
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<tr>
<td>RDAC</td>
<td>Report of the Department of Antiquities, Cyprus, Nicosia</td>
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<tr>
<td>RdÉ</td>
<td>Revue d’Égyptologie, Paris, Louvain</td>
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<tr>
<td>REPPAL</td>
<td>Revue du centre d’études de la civilisation phénicienne-punique et des antiquités libyques</td>
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<tr>
<td>RMNW</td>
<td>Rocznik Muzeum Narodowego w Warszawie, Warszawa</td>
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<td>RSO</td>
<td>Rivista degli studi orientali, Roma</td>
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<tr>
<td>RTAM</td>
<td>Recherches de théologie ancienne et médiévale, Gembloux</td>
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<tr>
<td>RTAM</td>
<td>Recherches de théologie ancienne et médiévale, Gembloux, Louvain</td>
</tr>
<tr>
<td>SAAC</td>
<td>Studies in Ancient Art and Civilization, Kraków</td>
</tr>
<tr>
<td>VetChr</td>
<td>Vetera christianorum, Bari</td>
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<tr>
<td>ZPE</td>
<td>Zeitschrift für Papyrologie und Epigraphik, Bonn</td>
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**DACL**  

**LCI**  

**RealEnc**  
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